

S E R M O N

PREACHED BEFORE THE

LAUDABLE ASSOCIATION

OF

A N T I G A L L I C A N S,

AT THE PARISH CHURCH OF

ST. GEORGE'S, MIDDLESEX,

ON THEIR GENERAL ANNUAL MEETING,

On THURSDAY, the 23d of APRIL, 1778,

By the Rev. ISAAC HUNT, M. A.

L O N D O N:

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THE BRITISH MUSEUM

OF NATURAL HISTORY

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TO THE RIGHT HONOURABLE
GEORGE LORD DE FERRARS,
LATE GRAND PRESIDENT,

THE RIGHT HONOURABLE
THOMAS EARL OF EFFINGHAM,
THE PRESENT GRAND,

AND TO
THE VICE PRESIDENTS, OFFICERS,

AND THE
REST OF THE BRETHREN

OF THE
LAUDABLE ASSOCIATION

OF
ANTIGALLICANS,

THE FOLLOWING DISCOURSE,
WITH THE PREFIXED ACCOUNT
OF THEIR INSTITUTION,
IS MOST RESPECTFULLY INSCRIBED,

BY THEIR MOST HUMBLE SERVANT
AND FAITHFUL BROTHER,

ISAAC HUNT.

TO THE RIGHT HONORABLE
 GEORGE LORD DE FERRELL
 LATE GRAND PRESIDENT
 THE RIGHT HONORABLE
 THOMAS EARL OF EFFINGHAM
 THE PRESENT GRAND

AND TO
 THE VICE PRESIDENTS OFFICERS

OF THE
 LAUDABLE ASSOCIATION
 OF THE
 BEST OF BROTHERS



OF
 AN TIGALLIAN
 THE FOLLOWING DISCOURSE
 WITH THE BRICKED ACCOUNT
 OF THEIR INSTITUTION
 IS MOST RESPECTFULLY INSCRIBED
 BY THEIR MOST HUMBLE SERVANT
 AND FAITHFUL BROTHER
 ISAAC HUNT

SOME ACCOUNT
OF THE
LAUDABLE INSTITUTION
OF THE
SOCIETY OF ANTIGALLICANS.

IN the beginning of the memorable year 1745, when the finances and commerce of France, were so far recovered from the ruinous state, into which they were plunged by the wars of Queen Anne, as to enable it again to disturb the peace of Europe, and brave the British Arms; a number of individuals, residing in London, fired with the just indignation of Englishmen, against the insidious arts as well as open insolence of the French nation, entered into an association to support and diffuse, among their fellow citizens, the like spirit of patriotic resentment against those perfidious enemies to Britain.

To render their association, also, the more efficacious and interesting, it was judged proper to display that resentment, in a method, that would best point at the causes of the insolent behaviour of those enemies, and the means of reducing them to moderation. The source of insult and injustice, as well in nations as individuals, is the obvious result of immoderate success. The increase of the trade, and navigation of France, since the peace of Utrecht, was increased to a degree almost incredible; so far, indeed, as to rival those of this country, and even exceed them in many particular branches of arts and manufactures.—Nay, so strangely regardless of national interest were even thousands of thoughtless individuals among us, that they encouraged the importation of French ma-

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TO THE RIGHT HONOURABLE
GEORGE LORD DE FERRELL
LATE GRAND PRESIDENT

THE RIGHT HONOURABLE
THOMAS EARL OF RUTLAND
THE PRESENT GRAND

AND TO
THE VICE PRESIDENTS OFFICERS

OF THE
ROYAL ASSOCIATION
OF THE
ARTS AND
MANUFACTURES



AND TO
THE FOLLOWING DISCOUNT
WITH THE PRESENT ACCOUNT
OF THEIR INSTITUTION
IS MOST RESPECTFULLY INSCRIBED
BY THEIR MOST HUMBLE SERVANT
AND FAITHFUL PROTECTOR
ISAAC HUNT

SOME ACCOUNT
(8)
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OF THE
SOCIETY OF ANTIGALLICANS.

IN the beginning of the memorable year 1745, when the finances and commerce of France, were so far recovered from the ruinous state, into which they were plunged by the wars of Queen Anne, as to enable it again to disturb the peace of Europe, and brave the British Arms; a number of individuals, residing in London, fired with the just indignation of Englishmen, against the insidious arts as well as open insolence of the French nation, entered into an association to support and diffuse, among their fellow citizens, the like spirit of patriotic resentment against those perfidious enemies to Britain.

To render their association, also, the more efficacious and interesting, it was judged proper to display that resentment, in a method, that would best point at the causes of the insolent behaviour of those enemies, and the means of reducing them to moderation. The source of insult and injustice, as well in nations as individuals, is the obvious result of immoderate success. The increase of the trade, and navigation of France, since the peace of Utrecht, was increased to a degree almost incredible; so far, indeed, as to rival those of this country, and even exceed them in many particular branches of arts and manufactures.—Nay, so strangely regardless of national interest were even thousands of thoughtless individuals among us, that they encouraged the importation of French ma-

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nufactures, and lavishly consumed French produce; even at a time when French politics had fomented a rebellion, and by a pitiful invasion, had planted a dagger in the bosom of their mother country.

To distinguish themselves, at such a time, by such means, as were most characteristic of Englishmen, loyal to their king, and true to their country, was judged, therefore, a laudable motive for the Association of the Antigallicans; the professed design of which, was to discourage by precept and example, the importation and consumption of French produce and manufactures, and to encourage, on the contrary, the produce and manufactures of Great Britain.

The institution and design of this society accordingly became no sooner publicly known, than a number of persons of the most respectable characters, as well as of the first rank and distinction, were solicitous to become members of the association.

In consequence of so numerous an addition to their body, the society had soon the satisfaction of seeing its patriotic principles very generally adopted. Among the ladies in particular, whose influence in respect to the importation of French manufactures is most considerable, the example, for a considerable time, very generally prevailed. In the late Prince of Wales's court, the wear of French fabrics was for some time singularly discouraged; in so much, that the Countess of Middlesex, first lady of the bed chamber to the princess, was elected an honorary associate, as a memorial (says the record) of the society's respect for a lady, who, by encouraging the manufactures of her own country, and a laudable
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disuse of those of France, has set a shining example to the present age, and rendered herself an honour to her sex and nation. This compliment was paid her in form, by their then grand president, Stephen Theodore Janson, Esq; and was as politely received.

As the increasing reputation of the society rendered it more numerous, and the first place of meeting, the Ship Tavern, Ratcliff Cross, made it inconvenient for members residing at a distance, to attend so often as they wished; applications were made to the original society, to constitute particular lodges at different parts of the metropolis.

In consequence of such successive applications, permission was given by the Grand Lodge, to hold subordinate lodges; several of which were accordingly constituted and held in and near London, and on application from several of the inhabitants of Massachusetts Bay, another was instituted at Calco Bay, in that province in North America.

It would be superfluous to notice an attempt in the year 1751, to new-model the society, by several seceding members, who met at the Crown Tavern, behind the Royal Exchange, under the title of a Committee of the whole body of Antigallicans, had not that self-appointed committee, consisted of some respectable characters; whose proceedings, however, were disapproved of by the original lodge, and their meetings discontinued, on being thus discountenanced.

That the original lodge, however, did not oppose the proceedings of the Crown Committee, merely for the sake of maintaining
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a superiority, or from a reluctance to contribute to measures of public utility, appears from the resolution of the former, on their disapprobation of the proceedings of the said committee. The latter it seems, had projected several innovations on the original constitution, and particularly by offering a premium for the making English Lace, in imitation of the French, for men's ruffles. This measure was reprobated by the original lodge, as giving encouragement to a frivolous article; it being their intention to discourage domestic as well as foreign luxury. They offered, therefore, a premium more worthy of their institution, for the two buffes that should catch and cure the greatest number of British herrings: the British fishery, at that time, whysoever since neglected, being looked upon as a pursuit of national consequence, particularly as a nursery for seamen.

In the year following, the society offered a gold medal to the Captain, and a premium * to the crew, of the most successful ship in the Greenland fishery.

Charitable donations to sufferers by public calamity, as by the contagious distemper among the cattle; and also to the poor in times of distress, from the severity of the weather, have repeatedly distinguished the benevolent and public spirit of this laudable association.

During the peace succeeding the treaty of Aix la Chapelle, the spirit of the society very naturally subsided. English generosity is as unresentful of past enmity, as it is unsuspicious of professed amity.

* This premium was paid, with a douceur to the seamen that came to return the company thanks.

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As the interest of our own country, however, even in time of peace, should be preferred to that of others; it is to be wished an Antigallican spirit of partiality for English produce and manufactures, should ever prevail against the importation of foreign ones, of all countries, in all times and seasons.

At the breaking out of the last war, the spirit, and of course the public attention to the society, were renewed. The association, accordingly fitted out by subscription a private ship of war; whose success, however, was not equal to the laudable design, with which she was equipped. About the same time, they carried into execution, a resolve to provide and cloathe a number of boys to be sent on board his majesty's ships of war; reviving and encouraging by their example, that national spirit, which had so much subsided, that the *estimators* of the times conceived it to be extinct; but which burst forth with such redoubled ardour, as to carry conquest, and spread the terror of the British arms, throughout every part of the habitable world; raising the name of England to the pinnacle of human glory.

During the subsequent peace, Antigallican animosity again subsided, altho' that should be hardly called a state of peace, in which a pretended amity put it into the power of France to take advantage of our national discontents and divisions, to alienate the affections of our colonies, and seduce them from their natural dependence and allegiance to their mother country.

When that perfidious nation, therefore, recently threw off the mask, and acknowledged them independent states, the spirit of the society, had it not indeed been quite extinguished,

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could not fail of taking fresh fire, and blazing forth with its former ardour. The association hath accordingly resumed their resolution of the last war, respecting the fitting out a number of stout lads for the sea service; proposing with a zeal and alacrity becoming men who feel for their country, to exert themselves as far as it is in the power of a body composed of a comparatively few individuals, and to support in others, every liberal, legal, and loyal method, to resent the presumption, punish the perfidy, and with the permission of providence, to humble the pride of France.

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whole success, however, was not equal to the laudable design, with which the war was equipped. About the same time, they carried into execution, a scheme to provide and clothe a number of boys to be sent on board his majesty's ships of war; reviving and encouraging by their example, that national spirit, which had so much subsided, that the splendour of the times conceived it to be owing; but which burst forth with such redoubled ardour, as to carry conquest, and spread the terror of the British arms throughout every part of the habitable world; raising the name of England to the pinnacle of human glory.

During the subsequent peace, Anglican animosity again subsided, and that spirit so hardly called a state of peace, in which a pretended unity put into the power of France to take advantage of our national dissensions and divisions, to alienate the affections of our colonies, and to reduce them from their natural dependence and allegiance to their mother country.

When that pernicious passion, that now, recently flows off the banks, and acknowledges their independence, the spirit of the society, had it not indeed been quite extinguished, could

A
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OF

ANTIGALLICANS.

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MONITOR

PREACHED

BEFORE THE SOCIETY

OF

ANTISLAVERS

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PSALM, XI. v. 2. 5. 6.

Lo! the wicked bend their bow, they make ready their arrow upon the string; that they may privily shoot at the upright in heart.

But the Lord trieth the righteous: while the wicked and him that loveth violence his soul hateth.

Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.

AT a time when the happiness, the peace, the life itself of our parent-state is in danger,—when she appears verging on the crisis of her fate, from foreign feuds and domestic dissention;—when the mother-country beholds with a pitying eye her darling, though distant, offspring bleeding at every pore, yet waywardly turning from her with affected disdain, and seeking relief from her ancient and unalterable enemies;—at a time, when those ene-

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mies exult in having insidiously widened the breach of natural affection between the parent and the child;—when they professedly foment the difference, and, instead of endeavouring to close the wounds of reciprocal discontent, provoke them to bleed with fresh violence; it is with peculiar propriety that the national spirit, which first instituted a society, formed to oppose such insidious enemies, and to support the mutual interest of this country and its colonies, should revive with fresh ardour, against the false friends and real enemies to both.

Do not we see them “wickedly bend their bow and make ready their arrow upon the string, that they may privily shoot at the upright in heart?”—Too upright, indeed, the heart of our gracious Sovereign, to suspect the treachery by which the interests of the kingdom, and the dignity of the crown have been already secretly injured. “But the Lord, saith the psalmist, trieth the righteous, whilst the wicked and him that loveth violence his soul hateth.”

It is with a truly patriotic zeal against such lovers of violence, (and as such I presume, every one in this assembly

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now regards the French nation) that I could wish to re-
animate the breast of every *Antigallican*, whose philoso-
phical philanthropy and christian moderation have, during
the interval of peace, permitted its warmth to subside;
generously harbouring no animosity against no apparent
cause of offence.

But the times appear to be changed.—Offences are come :
and woe, saith the Scripture, be to him by whom the
the offence cometh. Like causes should produce like
effects : nor doth either Philosophy or Christianity oppose
the rekindling of that honest indignation, which natu-
rally warms the heart of an Englishman against Gallican
perfidy, insolence, and ingratitude.

In my endeavours to re-excite this spirit, however, I
mean not to use the shallow artifice of vague and verbose
declamation. The cause is too good, too interesting, to
need such meretricious arts to recommend it to your most
serious, your most solicitous, attention. It is the cause of
of your Country, your King, your God :—For, in the na-
tural dispensations of Providence, individuals are the ne-

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cessary instruments, by which the perfidy of princes is brought to condign punishment: and to such punishment, is it sooner or later, infallibly subjected: for “the *Lord's throne* is in heaven, his eyes behold, his eye-lids try the children of men. Upon the wicked, therefore, he raineth snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup:”—a portion of which that proud and perfidious nation the French bitterly tasted, during the last war; and which, under the visitation of divine providence it may possibly taste again; should their pride and duplicity involve them in a similar contest.

For are not that deceitful people aptly characterized in the words of the Psalmist, when he says of the wicked, “they speak vanity every one with his neighbour: with flattering lips and a double heart do they speak.”—But the Lord, continues the Divine Lyrist, “shall cut off all flattering lips, and the tongue that speaketh proud things.”

Leaving the flattery of elocution, therefore, I propose, in a simple and unadorned way of argument, as the most suitable

suitable both to the subject and occasion of this discourse, to insist concisely on *two* points;

First, on the loyalty and duty of patriotic associations in general, and on that of the Antigallicans, this day assembled, in particular:

Secondly, on the propriety and utility of the principal objects of their institution.

In regard to the *first*, much hath been lately insisted on, by pompous declaimers, in favour of that sentimental benevolence, which is now so generally affected toward all mankind; as if the family, friends, and countrymen of such cosmopolites were objects insufficient to engross all that milk of human kindness, with which *their* susceptible bosoms so copiously overflow.

With *these* an attachment to peculiar persons and places, to particular communities or countries, is reprobated as too narrow and illiberal an affection, to suit with minds of so comprehensive, so beneficent a capacity!

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With *these*, patriotism itself is despised as a selfish, party spirit, nor is any object worthy of *their* diffusive benevolence, which doth not include (setting Heaven out of the question) at least both terrestrial hemispheres.

It hath been shrewdly remarked, however, by an accurate observer * of human nature, that these universal philanthropists possess really less of that kindness, than many of those, who are less liberal pretenders to it. It hath been said, that they, who boast so much love for human kind in general, have but little to bestow on any individual, and that the man who is not a friend to himself is seldom really so to any of his fellow-creatures.

Self-love is, indeed, the first principle in our nature, and to *this*, properly understood and extended, is owing the love we truly bear to the rest of mankind.

Considering universal benevolence in the light of a religious duty, we must confess with the prophet, that we have

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have *all* one common Father. Created by the same God, who, in the words of the Apostle, hath made of one blood, *all nations of men*, and is King over all the earth; men of all nations should, therefore, live *friends*, as they are born *brethren*; but in a moral and political view, the universal adoption of this sentiment appears impracticable. Nay, the love which, in a partial and peculiar degree, every man should feel for his native country, as distinguished from the rest of the world, is so far from being forbidden in the Holy Scriptures, that it is there most strongly inculcated.

It were to enter too much into detail, to remark the strong expressions of St. Paul, respecting those who neglected the household and brotherhood of the Saints: let us revert only to the admirable patriotism of Moses; who, pleading in behalf of even a stubborn, ungrateful people, went so far as to make their exculpation or forgiveness, the condition of *his own* acceptance with God. “Moses returned unto the Lord, and said, oh, this people have sinned a great sin,—they have made themselves Gods of gold!”—And here let me interrupt the divine lawgiver for a moment,

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and ask, " where, and who, are the people, that have *not* made themselves Gods of gold?"

In the behalf of his nation, nevertheless, Moses still urged his patriotic prayer—Yet, " if thou wilt,—forgive their sins; and *if not*, blot me, I pray thee, out of the book of life, which thou hast written!"

But Moses, it may be profanely said, was a leader, and might be inflamed, if not intoxicated, with popularity. This cannot be said of the mournful captives who hung their silent harps on the willows of Babylon.—" By the rivers of Babylon they sat down; they wept while they remembered Sion."

The insulting victors required of them mirth, saying—" sing us one of the songs of Zion."—" How," replied the vanquished patriot, " can we sing the Lord's song in a strange land.—If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, yea, if I prefer not Jerusalem above my chief joy."

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Not to proceed to the spirit of retaliation, which closes the psalm, we are sufficiently authorized by this example, to maintain the religious, as well as the moral, propriety of that partiality for our native country, which excites us to prefer its peace and prosperity before those of all others; and, of course, to promote its peculiar welfare.

It must, nevertheless, be candidly owned, that national reflections, usually founded on national prejudices, are frequently unjust, when applied to individuals. This reflection, however, by no means renders them in general false or ill-founded.

Every nation hath undeniably some sort of character, and that founded on characteristics, if not altogether peculiar, in some degree, particularly applicable, to itself.

The suspicious, cunning, and designing duplicity of the *French*, hath been so often experienced, that their national perfidy is notorious:—the *Gallica Fides*, like the *Punica Fides* of old, is become proverbial,—a by-word among the nations.

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On the other hand, the unsuspecting probity, and undesigning simplicity of the English, are equally known; in so much that the confidence they place on those who have been guilty of repeated deceptions, justly impeaches their pretensions to that necessary caution which is inseparable from national prudence and sound policy.

In proportion to that confidence, however, hath been the warmth of their resentment against the detected authors of imposition and deceit. This ardour of resentment also, hath been in such cases laudable and virtuous, no less becoming them as patriots and citizens, than as men and Christians.

On a religious account, we might insist further on the necessity of making a more partial distinction between our Gallican neighbours and our fellow-subjects; but as the spirit of religious toleration has so happily pervaded this nation, almost throughout all ranks and degrees of people, and even prevails, in some degree, in most parts of Christendom, let us be silent on so odious and obnoxious a subject, as religious intolerance; hoping that we are the

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less in danger, as we grow the less in fear of those once justly terrible objects—popery and slavery.

And yet, if, in a religious view, we have little to fear from the errors of the Gallican church, we have not the less to apprehend from the intrigues of the French state; and, therefore, conceiving that I have sufficiently demonstrated the loyalty and duty of patriotic associations in general, as well as of that particularly instituted to oppose the French influence in this country, I proceed to the *second* head of my discourse; to enforce the utility of the particular objects of such institution.

One would imagine that in a country, complimented by other nations as the peculiar residence of good sense and sober thinking, there would be little danger of its adopting the customs, manners, and dress of its most capricious, unthinking, and frivolous neighbours; and this more especially in a country of manufactures and commerce, in which such adoption is not only inconsistent with the native disposition and genius of the inhabitants; but is essentially detrimental to their public

as well as private interest. Yet so powerful is the influence of that idol fashion, that we often see even the great and the good, the gentle and the simple, almost equally bound in its chains; indulging themselves in the gratification of their taste for foreign produce, or wearing the fantastical badge of foreign foppery.

Is it that the fruits of their vintage, the labours of their loom, or the ingenuity of *their* artists or artisans excell those of England?—By no means,—the ingenuity and industry of the inhabitants of this kingdom, excell those of any nation on the face of the earth: so far, indeed, have the *arts* and *sciences* subjected even *nature* to their controul: in this happy island, that the rigours of a northern climate, and the unwholesome influence of a changeful atmosphere, are hardly permitted to exert their baneful effects.

To the smiling skies and summer suns of many other boasted countries, indolence and ineptitude present the miserable scene of penury and distress; uncultivated lands, unsheltered inhabitants, barrenness and nakedness the constant concomitants of dullness and sloth, reflecting an ungrateful

grateful return to the beneficent aspect of the Heavens. On the contrary, in *England*, so happily are the effects of political liberty, and so generally diffused are the conveniences of life, that we look up with even complacency at the lowering clouds, secure, in a comfortable protection, from their inclemency.

Covet we even the luxuries of life?—Scarcely can the head devise, or the heart desire a greater diversity of unnecessary gratifications, than the arts of luxury are daily inventing for the ornament and amusement of the opulent and the indolent of this kingdom, without having recourse to exotic frippery.

Of almost every useful and interesting improvement, of almost every noble and graceful ornament, is this country the unrivalled author. Of this the unbounded estimation, in which our most trifling manufactures are held throughout Europe, is an undeniable proof.

And is it becoming,—decent, or prudent,—nay, is it not to the highest degree absurd,—to undervalue our own productions,

productions, merely because they are *ours*; and to enhance the imaginary value of those of others, because they are *theirs*.

Is it possible that even the most gay and volatile among the daughters of Britain, whose smiles at once inspire the zeal of the loyal, and reward the valour of the brave, should be insensible of the impropriety of encouraging the enemies to their king and country, by promoting the consumption of either the produce or productions of foreign importation. Must we continue still to reprobate the lovely rebels as manifest traitors to the civil constitution, or may we hope for their flattering reformation, by their resigning the proverbial prerogative of their sex, and their cheerful acquiescence with the laudable rule and examples of the Antigallican Society, in the voluntary prohibition of the use of such articles of luxury, as are imported from France. Let it be considered, that to do the latter is eventually to weaken the arms of the wicked, and to disable him from bending the bow, and making ready his arrow upon the string, to shoot at the upright of heart.

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Next to the encouragement of imported fopperies, to the enriching of our national enemies residing abroad, is the evil of encouraging their too numerous migration into this country; to deprive the industrious native of his birth-rights, and to vitiate the liberal and manly principles of free-born Britons, with the meanness of servility, and the baseness of deceit. Voltaire, one of the greatest geniusses of the French nation, hath been pleased to stile the English the *Savages of Europe*. May they still remain obnoxious to that title, rather than exchange their sincerity and probity for the affectation of false delicacy and enervating refinement!—True politeness is an innate virtue, and does not consist in the mere polish of exterior ceremony; of which, even if it did, this national detractor betrays himself, even in this very instance, to be savagely deficient.

Should it be objected, that the impertinence of an individual should not be charged on a whole nation, the objection would be admitted, did not the superior genius of that individual, with a superior degree of vanity, congenial to that of his country, re-echo only the voice of

his nation. And are a people, who affect to regard *us* as *savages*, who hold us so cheap as to think us undeserving the natural confidence between man and man; who have endeavoured to seduce our fellow subjects from their allegiance to their King, and their love to their mother country.—Shall *such* a *people* continue to be regarded by us as civilized and polite?—Forbid it Justice!—Forbid it Decency!—Forbid it the spirit of our British ancestors!—That spirit which suggested, planned, and hath hitherto *preserved* the present institution!

Nor is the mere detestation of the wicked, when they have actually bent the bow, and made ready their arrow on the string, sufficient. Justifiable as may be silent contempt towards a disarmed and inactive enemy, the case is otherwise, when he is actually in arms.—Self-defence, the first law of nature, the love of our country, the first moral duty in civil society, urge us to more active resentment. In conformity, accordingly, to such suggestions, and in consequence of such motives, I have a peculiar satisfaction in announcing, from this place, the design of this laudable Society to strengthen the hands of government, at this time, as it hath formerly done, by furnishing,
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at its own expence, a number of lads for the service of the navy; that natural bulwark of our island, its best defence against hostile invaders, and one of the best securities of its honour and independence among the nations.

To the consideration of the national advantage arising from so prudential and public spirited an expedient, may be added the pleasing reflection of the general benefit which the community may internally reap, by the removal of a present nuisance from the bosom of society, as well as the particular one it may prove to the now destitute, and too probably dissolute, individuals, who are the immediate objects of it. While Christianity weeps, Humanity shudders at a survey of the crowded streets of this metropolis. Mixed among the honest, the busy, and industrious, how many hundreds, (may I not say, how many thousands) do we not see of dishonest, idle, and disorderly youth: boys bred to no regular occupation, trained to no stated labour, restrained by no master, supported by no friend, cherished by no parent: some, no doubt, orphans, that never knew a parent; forsaken foundlings thrown upon the mercy of a merciless world,

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at their very entrance into life! Of what use, either to society or themselves, can such unhappy objects be expected to prove?—To what purpose do they live?—And, in what manner, is it to be feared, they may not die! Common humanity requires, and civil policy demands, that such destitute youth should be provided for;—that the well disposed (if wonderfully any such should be found) should be cherished and encouraged, and the dissolute, (to be feared the more numerous) if possible, be reclaimed; and both in any case employed, in such a manner, as may best prevent the evils to be apprehended, both to themselves and society, from their abandoned, their forlorn situation.—But in a time of general and profound peace, where is such employment to be met with?—Modern policy, notwithstanding the vigilance of the magistrate, and the multiplicity of our penal laws, hath not as yet discovered a remedy for this domestic evil. Hence it is that in the course of Divine Providence, even the calamity of war becomes so far useful, as to afford an opportunity of removing from the body politic, those dreadful plagues to its intestine œconomy, “the cankers of a calm world and a long peace.”—In obeying the dictates of
humanity,

humanity, and discharging the duties of Christianity, it is thus not only becoming the wisdom, but worthy the benevolence of so laudable an Association, to make their obedience to those dictates and discharge of such duties, to coincide with the political welfare of the state. There is, indeed, a singular policy in making the internal evils of Society subservient to its external good; of making the most useless and hurtful of our own countrymen the instruments of chastisement to our foreign enemies. Considered in this light, therefore, the design of the Society cannot, I trust, in this instance fail to meet with the cordial approbation and liberal support of every friend to humanity and his country.

Here then might I close the present discourse, did not the avowed purpose of this Society's institution, suggest a fervent and unfeigned wish for the reconciliation of the once happily united mother-country and its colonies; against the peace and prosperity of both which, the French nation, like the wicked ones of my text, have bent the bow, and made ready their arrow on the string. With what gladness of heart will not every true Briton, whether

European or American, receive the joyful tidings of such a reconciliation?—And with what a just indignation might they not both unite, in such circumstances to punish their common enemy, the Court of France;—directing the British thunder to fulminate on their perfidious heads;—pouring down that horrible tempest, which the Psalmist denounces against the wicked, and them that love violence.

A still superior motive to a reconciliation with our American brethren, must animate the breast of the *Christian*, and particularly of every one, to whom is committed the sacred, the important, charge of diffusing the blessings of the Gospel, and of preaching peace and good-will to men, throughout the whole earth: the conversion of the heathen and the propagation of christian knowledge, among the untutored Indians, so liberally promoted by the clergy, and other piously disposed persons in this country, cannot fail of receiving a violent check from our present unhappy dispute with America.

It were yet in vain to hope for conciliation with our estranged and distant brethren, with the happy consequences

quences attending it, if the bond of union be not firmly knit among the brotherhood at home.—It were in vain to hope for success against an insidious foreign enemy, if distracted by divisions, and embroiled by party-differences among domestic friends. A house divided against itself, cannot stand. Let me, therefore, call upon every subject of Britain, upon all those who have enjoyed the inestimable privileges of British liberty, on this or the other side of the Atlantic.—Let me conjure them to lay aside the spirit of party and private interest, to join in the general aim for the public good!—Be our reciprocal offences, as Englishmen, buried in oblivion, and our past errors forgot; by the whole British Empire uniting hand and heart as one man, against the common foe to its peace!—The restoration of which, may the Divine Providence, in its own time, accord to our fervent prayers; blessing and preserving the King and Queen on the throne, and continuing the sceptre in their illustrious line to latest posterity.

THE END.

[illegible]